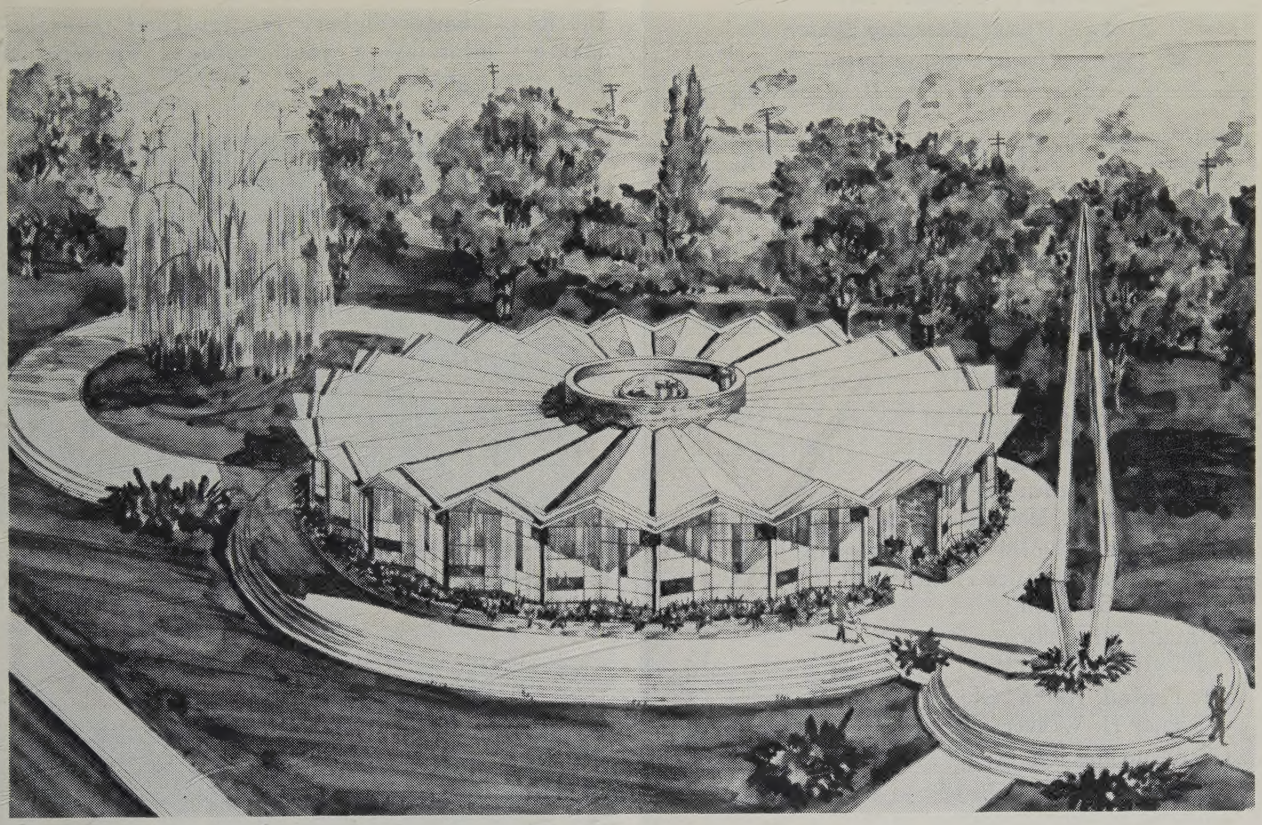
THE UNIVERSALIST Leader

THE FREE JOURNAL OF THE UNIVERSALIST CHURCH OF AMERICA



The Church in the Round
Denver, Colorado

Volume CXLII September, 1960 Boston, Mass.

THE UNIVERSALIST *Leader*

THE FREE JOURNAL OF THE UNIVERSALIST CHURCH OF AMERICA

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

EMERSON HUGH LALONE, EDITOR, 1899-1960

RAYMOND J. BAUGHAN, *Editor*

ALICE E. DORR, *Managing Editor*

M. LEONA HASKINS, *Subscription Clerk*

PUBLISHED Monthly, at $3.50 a year. Postage prepaid in the United States. Postage to Canada 50c; in other countries, $1.50. Single copy 30c.

ENTERED as second-class matter at the post office in Boston, Massachusetts. Acceptance for mailing at second-class rates of postage under that act of March 3, 1879 (section 520, P. L. and R.).

PUBLICATION OFFICE, 16 Beacon Street, Boston 8, Massachusetts.

INDEX

The cover is a photograph of the new First Universalist Church, Denver, Colorado. See story on page 222.

The Wheel Curriculum
Sarah Graves Hammerness 211

World Crisis, World Challenge — and a Religion to Master Them.
Roland Gammon 213

A Matter of Conscience
Robert M. Bowman 216

Art Festival, Akron, Ohio
Sydney H. Weaver 219

Church in the Round
William F. Robinson, III 222

Universalist Workcampers at Berlin Seminar
Dana E. Klotzle 224

Religious Education
Dorothy T. Spoerl 225

UNIVERSALIST PUBLISHING HOUSE

Albert F. Ziegler, President

Alice E. Dorr, Acting Manager

16 Beacon Street

Boston 8, Massachusetts

Telephone LA 3-4485

The Rev. Charles Vickery (center) and several workcampers interview a youth refugee in West Berlin (extreme right).

Junior Choristers' Hour, sponsored by the Massachusetts Universalist Convention at Haverhill, Mass., May, 1960.

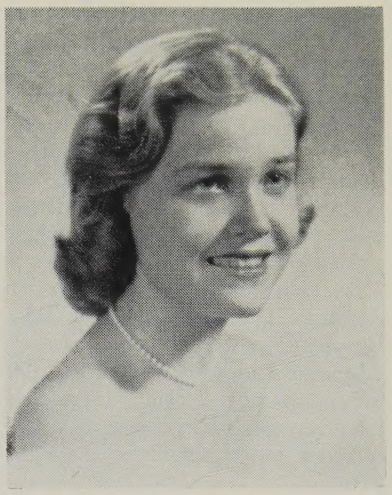
NEW YORK INTERNATIONAL AIRPORT

Off for a nine-week stay in Europe to attend the International Religious Fellowship conferences to be held in Rudlingen, Switzerland are fifteen members of the Unitarian Church from all parts of the U.S.A. Besides the conferences the group will tour England, Holland, and Germany.

The Wheel Curriculum

A New Design for Secondary Education

Sarah Graves Hammerness



Sarah Graves Hammerness, teacher of English and French at the secondary level, was graduated with honors from Wellesley College in 1958 and studied the reconstructionist philosophy of education under Dr. Theodore Brameld at the Boston University School of Education.

TODAY, the American system of education is being widely criticized as failing to meet the demands of a new era and the needs of a rapidly changing society. The school must assume an important role in an age of accelerated technological advancement, and critics are questioning its ability to play this part. While curriculum plans have undergone much analysis and evaluation, and educators have disputed the importance of stressing science courses as opposed to those in humanities, few definite proposals for improved curricula have given concrete evidence of the practicability of the theories expressed.

A fresh approach to the issue is presented in the philosophy of education called reconstructionism. A highly controversial position which has aroused considerable interest among American educators, reconstructionism as both a philosophy of and a design for education is now beginning to attract widespread attention, and has already gained support in such countries as Norway, Belgium, and Japan.

Theodore Brameld, Professor of Educational Philosophy at Boston University, is frequently identified as an advocate of the reconstructionist philosophy of education. In various writings, Brameld has set forth his views on the nature and meaning of education as a principal institution of organized society. Primarily, he has concerned himself with the complex problem of ends and means: educational goals and methods of attaining them. Speaking both as a philosopher and as an educator, he has explained his beliefs about reality, knowledge, and value, and then has made this philosophy the foundation of and the inspiration for well-defined aims and concrete plans for a universal system of education. His plan for a "reconstructed" curriculum, for example, is both the reflection and the application of his philosophy of education. Building upon the major premise that education is the expression and interpretation of the culture that engenders it, the reconstructionist philosopher maintains that any system of education should be judged according to the degree that it reflects that culture, and the very nature of the society which it serves. Education so broadly conceived can never be a static thing, for, as a culture grows and modifies and changes, so, too, must its system of schooling.

Today therefore, on the threshold of a new era in scientific advancement, it is necessary, says the reconstructionist, for educators to agree upon the nature of our present society and upon the wants and needs of our people, before attempting to design a new or improved system of education. Our goals must be defined if we are ever to attain them. The reconstructionist firmly believes that man's most cherished need and destiny are embodied in the concept of *freedom,* broadly conceived as the inherent desire to realize one's potential both as an individual and as a member of society. The reconstructionist contends that we should redefine and reshape our system of education in order to better direct man towards this goal. He believes that the value of any system of education should be determined by its ability to meet the common need, and that the plan for any curriculum should be designed to give every student his optimum opportunity.

In structuring his plans for an improved curriculum, Brameld has taken into consideration the three traditional levels of instruction; namely, elementary, secondary, and higher (college and adult) education. His program centers around the secondary level, defined as the crucial period of schooling, a time to stretch and shape the receptive minds of youth. Before briefly considering the plans for the secondary school as the center of the reconstructionist proposed curriculum, however, we must acquaint ourselves with the principles of the system as a whole.

The curriculum design, analogous to that of the progressivist core curriculum, may be conceived of as a gigantic wheel. The core or hub of the wheel represents the study of the central theme of a particular year, while the spokes represent any skill or content studies related to that theme. The rim of the wheel encompasses the whole, symbolizing the unifying force of "general assemblies", or large discussion groups where faculty and students meet together to exchange ideas on academic subjects and topics of current interest. On the secondary level, there are four of these wheels moving together, each representing one year's work, and each contributing equally to the progress of the whole machine. Each year of the four has a basic theme, the study of which occupies one half of the school day; the remaining half is devoted to related activities. There is to be one major question applied to every unit of work, however, as the basis of the secondary program as a whole; according to Brameld: "Where do we as a people want to go?" Thus, in the crystallizing of aims and the defining of goals, studies in school are related to problems of everyday life, and

every subject is considered in a cultural context so that knowledge becomes practicable and experience becomes real.

The first year of the secondary curriculum begins with a period of orientation in which the student is familiarized with the scope and content of the entire program. The remainder of the year is devoted to studies in the wide area of economics and politics. The second year opens with a recapitulation period where students analyze the meaning and importance of the understandings, skills, and appreciations gained during the course of the preceding year. Studies in Year Two, however, are concentrated in the areas of science and art. The third year, building upon the foundation of the first and second, concerns itself with the dual theme of education and human relations. The fourth and final year of the program is largely devoted to a synthesis of all that has been gained in the years before, as students are able to consider earlier studies in the light of the whole curriculum plan.

The four basic categories of subject matter in the reconstructionist curriculum design for the secondary level are made up partly of material already included in many present-day curricula, but they are grouped differently and regarded as more general and inclusive bodies of material. Such subjects as sociology, economics, and social psychology, for example, are grouped together in the proposed reconstructionist plan, but such matters as racial and religious conflicts are considered in this category as well, so that the area of study, under the heading of "Cultural Realities", becomes the study of man in the total context of the culture that he has created.

Another large category includes philosophy and political science, and, through studies in this area, it is expected that students will gain insight into the nature of past and present national and international conflicts, in order to become more responsible citizens and leaders in the years ahead.

The third large category of subject matter includes history, science, and art, and to this area, a consideration of the effects of mass media, trade unions, and political parties is included in terms of their ability both to reflect and often modify public opinion.

Finally, as an integrating all-encompassing area of study, goal-seeking interests as such are examined, and students practice communication and agreement about ideas encountered in academic studies and in everyday life. It is at this point that the student comes to see his work not merely as an agglomeration of isolated facts and learnings, but as part of a larger pattern that is meaningful to him. The reconstructionist's proposed areas of study on the secondary level are essentially designed to add to rather than take from our present curriculum plans. All traditional subjects are included, although with a different focus, and the only subjects that have actually been added, such as sociology and social psychology for example, are those presently taken up at a higher level.

As a teaching method, a learning method, and a product of the learning process, Brameld's concept of "social consensus" is basic to his philosophy of education and therefore to his design for an integrated and workable curriculum. Social consensus implies the widest possible agreement among students and educators alike about a particular issue as reached by maximum analysis and the free communication of all relevant evidence, followed by majority approval based upon the results of the evidence disclosed. The final testing of the agreement, the last step in the process of social consensus, is of the utmost importance because, like the progressivist, the reconstructionist believes that the ultimate test of truth is workability.

Learning therefore is the result of social consensus, for knowledge is only true and values are only good in so far as we *agree* on their validity and worth. In a reconstructionist school, students are encouraged to try to attain some measure of agreement, first in small discussion groups and then in larger general assemblies, so that they may learn about common truths from direct experience as well as from the evidence found in books.

In all units of study, the student works both as an individual in skill and vocational studies, and as a group member in research programs or community projects. Brameld believes that there is a balance to be held between individual aspiration and group endeavor, but the reconstructionist program emphasizes group instruction in order that each student may learn to make his place in the aggregate society of today. Throughout the program, students learn by direct and indirect experience; that is, by doing and by evaluating what has been done by others. Knowledge and experience come in this way to supplement each other in the total curriculum plan.

It is impossible to say as yet whether the reconstructionist designs would make a positive contribution either to secondary-school curricula, or to American education as a whole. Their workability in actual trial situations must demonstrate empirically their reliability and worth. We shall never know, however, unless we try them out. In any case, it is evident that educators should consider open-mindedly any proposals designed to improve our educational system, whether or not they are willing to uphold the principles of the theory as a whole. An outline of the reconstructionist curriculum design as presented above may seem at first glance to be little more than a sketchy framework, and therefore of questionable merit. One must not fail to consider, however, that any program must undergo modification in actual practice, and perhaps in the very flexibility of these preliminary plans may lie their essential value. The design is concise enough to give a solid foundation upon which to build, but pliable enough so that it may be adapted to fit the needs of schools and communities in diversified areas all over the United States and possibly all over the world. The curriculum has been designed so that it may be continually modified and improved, thereby serving the needs and reflecting the goals of an ever-changing society.

Certain difficulties are unavoidable in attempts to initiate change but, over and above the problems involved in the setting up and carrying out of the proposed curriculum designs, there remains the question of community acceptance. The reconstructionist system of education could never be established without first obtaining community support. As most schools are authorized and maintained by the community, the real problem of the reconstructionist lies in somehow preparing a community for innovations or modifications in its established school system. This should be his immediate aim, for it is the public that sanctions the schools, and the public is inevitably suspicious of change.

(Continued on page 215)

World Crisis, World Challenge — and a Religion to Master Them

Roland Gammon

Roland Gammon, lifelong Maine-born Universalist, well-known religious writer, lecturer and public relations consultant, co-author of the best-selling book on the great religions, "Truth Is One," trustee of the Universalist Church of New York, served two terms as president of the National Association of Universalist Men. He is vice-president of the New York Public Relations firm of Peed, Gammon & Lipsky, Inc.

AMERICA needs a new manifest destiny and liberal religion alone can provide it. That is the mandate of our history-making Convention, if I read aright the spirit of the yea-saying delegates and the challenge of a morally-confused United States. Deep in our Time of Troubles as a civilization, we yearn for a renewal of faith, a restatement of purpose, a new metaphysics big enough and brave enough to stir men's souls even as it unites their minds.

Can the Unitarian Universalist Association meet such a challenge? Can it generate the gospel, the good works, the liberal evangelism to fill such a void? I believe it should try because these issues are germane to survival. I believe, like Antaeus of old, it should renew its strength in touching and tilling the fallow ground that stretches ahead. I believe it can succeed, if we deepen the dialogue among ourselves as to the purpose and program of a Unitarian Universalism, if we speak and act in compassionate outreach to the world's Silent Billion, if we put our own spiritual house in order and, thus, release the mighty message of faith, freedom and love we might give to all mankind.

Today, as in every age of change, only a prophetic religion will suffice. Today, as when our radical forebears heard the mighty word, we are called to a greater vision and a greater action than the earth has yet known. Today, when we would recover the lost radiance of religion and "spread the universal truths taught by the great prophets of humanity," we might pause in prayerful silence before their memories: Jesus on Calvary resigning His spirit unto God; Buddha under the Bo Tree attaining enlightenment; Lao-Tse in his bullock cart composing the Book of Tao; Servetus, Savonarola and John Hus paying for heroic heresies at the stake; Emerson, Parker, Channing and Hosea Ballou firing their lyric thunderbolts for the goodness of man and the glory of God; the doughty reformers, who languished in jail for their beliefs — Socrates, St. Paul, Arius, Origen, Bruno, Socinus, David, DeBenneville, Thoreau, Fox, Williams, Priestley, Kagawa, Mahatma Gandhi.

But new occasions teach new duties and fresh revelations of truth. Therefore, if we are to overcome smugness and our own special brand of orthodoxy, if we are to overcome inertia and our weary circling of bypassed bastions of science and theology, we must infuse the new Association with spiritual conviction; we must cease "creeping alone" (as Channing called it) and help lead the break-through in scientific-spiritual thought which impends; we must thrust forward, as our prophet heroes did before us, in the rediscovery and rededication of man. "Affairs are now soul-size," as Christopher Fry suggests, "The event is exploration into God."

In sum, what I am urging every thoughtful Unitarian and Universalist (as well as the recently-appointed Committees on Consolidation) to consider is the following proposition: first, the Unitarian Universalist Association must embody a world religion; second, it must embrace a world view; third, it must develop a world voice.

First, let us make sure that the Unitarian Universalist Association expresses a universal *religion*. In the Rev. Donald S. Harrington's ringing Convention call for us to become a world faith, there was implicit the thought that we must go beyond reason, logic or agnostic humanism to a rediscovery of the limitless nature of man and his universe. In the Rev. Dana M. Greeley's gracious greetings to both Unitarians and Universalists, he urged again and again that we "make our religion more liberal and our liberalism more religious." And the Rev. Jack Mendelsohn, condemning our old-fashioned rationalism as inadequate, exhorted us to "begin making contact with the new universe of nature, of the mind, of the spirit . . . that will change our movement and change our lives."

Clearly, it is not enough for the new Association to endure as another humanist society or ethical culture movement. The world has been full of such horizontal crusades for a century; but all have failed to transform the individual or to save society because ethics — or "cut flowers religion" in Elton Trueblood's phrase — lacks the power to inspire men to higher consciousness and nobler conduct. We, too, shall fail, if resisting both the new non-materialistic science and the old mystical way, we shun the vertical ascent of the spirit and rust in disuse on the barriers of sense experience and scientific determinism.

What a world faith requires and what a bewildered world awaits is a new dispensation in religion. As a united liberal movement, resting in reason and moving in power, let us give it to them. Let us abandon the half-gods of sociology, socialism, nationalism, materialism, Freudian psychology and the economic interpretation of history and welcome the whole gods of faith, freedom, love, work and worship which

alone can prepare men for a fresh revelation of divine purpose. Let us use this creative pause in consolidation to examine our past premises, recover our lost sense of identity, reach out for new beginnings, new awarenesses, new powers. Let us produce a new dispensation that, while reasonable and scientific, is radiant, loving and joyful; that combines knowledge and inspiration, freedom and self-realization, prayer and good works; that invites the yogi and the commissar, the saint and the revolutionary, the manager, merchant, laborer and homemaker into one warmhearted fellowship; that resolves the dangerous duality of religion and science by uniting them in a deeper spiritual philosophy that uses the insights and methods of both to achieve world order.

In plainest terms, Unitarian Universalism must be a religion, not a social agency or a lecture course. In his own way and in his own words, each of us must deepen his love of God or, if you prefer, increase his rapport with a Reality which William James calls "congenial to powers which we possess." Whether in prayer or good deeds or both, whether in seeing "the whole world as the garment of the Lord" or in understanding that the only force field sufficient to explain all other fields is the spiritual field, each of us must practice the art of contemplation, of in-seeing, of union with the Divine Mind infusing the whole. And, although sages have pointed the mystic path, each of us must tread every step of it himself.

Indeed, when we explore the hidden universe of the soul with the same earnestness that we exercise the mind and exploit nature, liberal religion will flourish again in the land. We will heed the hard saying of Jesus, "Love one another as I have loved you." We will know with the master teachers that only "Where the spirit of the Lord is, there is liberty."

Thus, the Coming Church can grow in grace and power, regain its rightful place among influential Western sects. Thus, combining experimental attitudes and adventurous actions, Unitarian Universalism can renew itself in that which is eternal. Thus, individually and collectively, we can help bring a new upsurge of hope and understanding to mankind. If we acknowledge that our old methods and old philosophies are no longer adequate, we can then move forward to a truer experience of the Reality behind appearance and, thus, to a greater service to the millions who depend on us. As both believers and doers of the New Word, we can then pass man indefinitely and expand into the infinite.

A world view presupposes a world religion. A world religion presupposes a world picture based on one God, one humanity, one law, one life force animating the cosmos. If we would help surging mankind move through the darkness to a new dawn of peace, we must recognize this basic unity confirmed alike by religion and science. We must seek and share this essential oneness whether found in the secret wisdom or modern parapsychology, the interdependence of nature or the brotherhood of men, the continuity of revelation or the single undifferentiated Being which is "the Self of the self and that by which the world is pervaded."

"Truth is one," sang the Vedic sages — and as enlightened moderns we agree. So, in our projected world view, we cherish and respect our brothers in all parts of the earth regardless of color, creed or class; we work and worship with them in all parts of the earth regardless of their adoration of Allah, Buddha, Brahman, Jehovah or Heavenly Father; we consider and co-operate with them in moral, social and humanitarian enterprises whether Hindu, Jewish, Moslem or Buddhist inspired. In life, we practice what we preach; in Service, we give out in love what we receive in contemplation; in truth, we are "living members of the great family of all souls."

Moreover, if as Dr. Max Kapp has suggested, neither the saints nor scientists have yet delivered the final faith to us, then we must continue to enlarge our thinking to global dimensions. We must deliberately extend our religious awareness through reading the Bibles of mankind — the Vedas, the Bhagavad-Gita, the Talmud, the Sutras, Koran and New Testament — as well as the spiritual classics and perennial philosophies of the West. We must draw insight and inspiration from the scientific sources opening around us — the metaphysical universe of the new physics, the limitless mental-spiritual image of man emerging from psychic research, the ever-expanding revelation of the cosmos as a living field — not a dead machine or an accidental chaos — now coming to us from the forward frontiers of astrophysics, parapsychology, nuclear research, depth psychology and higher mathematics.

Fortunately, too, such an all-embracing world view can be developed by either Christian or non-Christian providing that he is liberal and open to new truth. Thus, within our own ranks, Universalists and Unitarians who prefer a Christ-centered faith will find a deepening enrichment in the study of other living religions and a fraternity with their devotees; thus, those Universalists and Unitarians who count themselves positivist or post-Christian will welcome the chance to work shoulder-to-shoulder with foreign free-holders and to absorb the pertinent dicta of science into our expanding thought. Nothing short of a complete dedication of our strength to this unifying world view will suffice, if world community and not world destruction is to prevail.

As the universal spirit becomes the core of faith, so our beloved community expands to include all races, sects, colors and classes in one fellowship of men.

But neither a world religion nor a world view can prevail unless we develop a world voice. By this I mean that we must use the modern communications system to witness to a modern faith. If world religion, world action and world community are among our agreed goals, we must learn to raise our collective voice and magnify our collective concern through mass media. For our new united Association — and for the radiant, reasonable philosophy it represents — only an all-inclusive, carefully-executed public relations program will be adequate to interpret it to the world.

To develop the world voice needed and to assure its maximum effectiveness, such an information program must be based in New York, the capital of world communications. It must be properly financed over a long period of time and broadly supported by both clergy and laity. It must make newsworthy use of our total leadership from the Boston Summit to the outland grassroots. It must translate the flow of ideas, actions, projects and people from all our churches into material for international newspapers, magazines, photo syndicates, wire services, radio-television, film and records.

Five years ago it was my privilege to initiate and direct such a promotional program for our two denominations under the auspices of the Council of Liberal Churches. This

pioneering effort to publicize liberal religion was forced to suspend in less than a year primarily because of lack of funds. But, in barely ten months' time in 1955, we were able to obtain approximately $400,000 of free newspaper-magazine space and free radio-TV time to tell our story and to dramatize our cause. More important, we began to educate the editors and influence the influentials as to the scope and significance of Unitarianism and Universalism. Most important of all (it seemed to me, as I visited scores of our churches and read hundreds of letters from all parts of the country) was the new esprit animating our ranks that at last we were lifting our light on high for a seeking world to see, that at last we were doing something to be heard in the noisiest era in history.

All this we must do again — on a sounder, surer scale. Building on the foundations laid five years ago and projecting an adequate three-year budget, we may either re-establish our New York information office or engage a properly-oriented national public-relations agency to do the job for us. The very fact that many of the so-called conservative denominations have utilized the new tool of public relations for years reflects poorly on our allegedly progressive outlook. In sorry truth, we have lagged far behind the Baptists, Lutherans, Presbyterians, Episcopalians, Methodists, Mormons, Christian Scientists, Catholics, Jews and a dozen evangelical sects in the effective selling of ourselves and our message, and we must begin to catch up now if the new Association is to play a world role.

In a free fellowship like ours, unanimity of opinion is neither expected nor desired. But, if in humility and mutual helpfulness, we can agree on such load-lifting goals as a world religion, world view and world voice, we can generate a greater power and appeal than we have ever known and progressively produce the new dispensation a confused America seeks. More than that, we may turn the half-century of challenge and crisis ahead into a new golden age for liberal religion. We may even in the end, as the Hindu seer Keshub Sen suggests, help create "the church universal, the depository of all ancient wisdom and modern science, which recognizes in all prophets a harmony, in all scriptures a unity and in all dispensations a continuity, which abjures all that separates and divides and always magnifies unity and peace, which harmonizes reason and faith, yoga and bhakti, asceticism and social duty, and which shall make all nations and sects one kingdom and one family in the fullness of time."

UNIFIED APPEAL

The 1960-61 goal of the Universalist Unified Appeal has been pegged at $100,000.

If achieved, it will be the largest sum ever raised for the denomination's annual campaign.

The goal is substantially larger than the total of $74,486 raised in the campaign just concluded. Conceived as a "challenge and an opportunity to strengthen the joining" of the Universalist and Unitarian denominations, the achievement of the sum will create "an everlasting testament to our faith in the rising tide of liberal religion," in the words of the recent report on the 1959-60 Unified Appeal.

Final figures show that 125 churches exceeded their contributions of the previous year, according to June A. Burns, staff secretary of the Unified Appeal. State totals for 1959-60 were topped by Georgia, Illinois, Indiana, Maryland, Massachusetts, Minnesota, Pennsylvania, Rhode Island, West Virginia, Wisconsin, the District of Columbia.

Churches and fellowships which reached or surpassed their Fair Share goals were: Atlanta, Ga.; Avon and Joliet, Ill.; Greene and Hiram, Me.; Silver Spring, Md.; Arlington, Grove Hall (Boston), Lynn and Orleans, Mass.; Northwest Detroit, Mich.; Alstead and Manchester, N. H.; Amherst, Floral Park and Rochester, N. Y.; South Strafford, Vermont.

The Unified Appeal funds provide church school curricula, teaching material, program aids, field workers and other services for religious education carried on by the Council of Liberal Churches.

Professional leadership is provided for Liberal Religious Youth (LRY), and leadership training and conferences for young people are also supported. The funds make possible the publication of Universalist books, pamphlets, and devotional materials.

Extension services provided by U.A. funds include guidance in the formation of new churches and fellowships, aid to the growing Church of the Larger Fellowship, and counseling for local groups.

The Universalist Service Committee, supported by Appeal contributions, provides clothing, blankets, shoes and other necessities to refugee camps overseas; provides staff members to work with underprivileged and refugee children in Germany; provides summer work camps for European youth homes, a day care center for children in rural Japan and kindergartens in Tokyo.

Achievement of the 1960-61 goal is necessary to undergird the forthcoming consolidation of Universalists and Unitarians, Miss Burns said. "We must do our share, and this will require not only larger individual contributions but larger allocations from churches which include the Unified Appeal in their budgets."

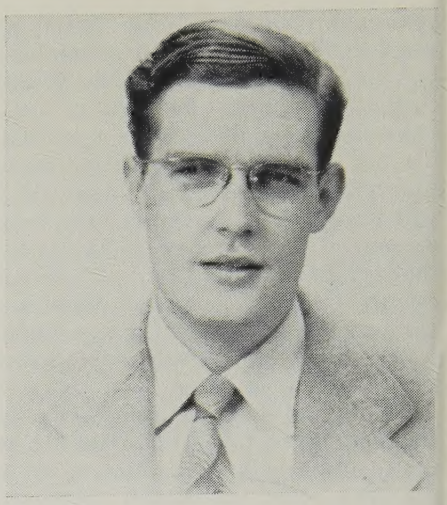
HAMMERNESS

(Continued from page 212)

Whether or not one is in accord with the reconstructionist curriculum design should not influence one's honest appraisal of it as an approach to educational theory. At this time when the American people are acutely aware of problems in education, and when there has been so much criticism of present systems, we must begin to formulate a new philosophy of education if we are to satisfy our current needs, and if we are dissatisfied with those philosophies that are popular today. No time seems ever to be the right time to do something new, and it is always far easier to wait until tomorrow; but if we are ever to initiate changes in our system of education, then the *only* time must be the right time, and the only time is now.

Suggested Reading: Brameld, Theodore, *Cultural Foundations of Education,* Harper and Bros., New York, 1957. *Toward a Reconstructed Philosophy of Education,* Dryden Press, New York, 1956.

A Matter of Conscience



Robert M. Bowman

Preached at the Federated Church, Avon, Illinois, April 5, 1959 and given the Clarence R. Skinner Award for the 1960 sermon which best expresses social principles of Universalism.

IT was a silly, provincial play — one of a host of inept comedies which plagued a certain era of the American theatre, yet crass and blatantly folksy though it was, the sophisticated audience found it richly to its taste. The labors of the actors were punctuated in turn by ill-suppressed chuckles and hearty bursts of laughter. Thus encouraged, the players "milked" each creaking line for its last guffaw.

The mood of the theatregoers was quite understandable. A season of uncertainty, of sorrow and of death, had passed at long last. And so, as men reclaimed from the terrors of hell their heady exultation, their intoxicating feelings of relief vibrated to and reveled in the gaucheries and foolishness unveiled before them.

During one of their most strenuous exclamations of mirth, there drifted down to the pit the faint echo of another sort of punctuation mark — a *period!* It went unnoticed in the general roar. Then suddenly, a lithe, disturbing figure plummeted to the stage, struck an heroic pose and cried: "So may it ever be with tyrants!" Then he was gone — vanished into the wings.

The play was *Our American Cousin,* the place, Ford's Theatre. The time, April, 1865. And in a box hard by the stage, Abraham Lincoln of Illinois had begun his final wrestle with death!

In the hours which followed, a nation exploded — and the force of that explosion spread in ever-widening circles to warp the days and weeks and months to come. Sorrow, hatred and the bitterness of helpless rage mingled in the hearts of men until an awesome madness was conceived; a madness which would breed and sustain the blackest acts of human violence.

One by one the acts were conceived and executed, the madness shrouded in the garments of justice and righteousness.

The theatrical assassin was traced to a lonely Maryland barn, where ball and shot and flames marked his sorry death.

Next, his known associates were sought out and herded together like cattle — conspirators and mere friends, the guilty and the innocent, the sullen dreamers and the hapless bystanders.

In time they came to trial — the senseless formality of justice which cloaked the predetermined will of madmen — and all save one received the sentence of death. Even the bumbling Mrs. Surratt, the stunned keeper of a boarding-house, met the indignity of a gallows. Only one, the crochety farmer-doctor, Samuel Mudd, found mercy. And such mercy! Life imprisonment on the lonely, fever-plagued isle of Dry Tortugas.

Then, at last, the madness of a nation waned and died; and men went about their business once more and forgot. And with their forgetting, a chapter of our history ended.

Yet, that chapter was not really closed; it is not closed today. What happened in that burst of madness was not new then, nor is it old and past today.

Since the beginning of time as he has known it, man has visited death upon his fellows. And though the reasons which he has told himself and others have varied greatly, the end has always been the same: a certain madness.

At first, there was no reason. Blind fear of a stranger, a newcomer prowling his part of the forest, was enough.

Then later, the most persistent of reasons was born: to gain another man's goods, i.e., his mate, his food, his cave or hut, his plot of cleared land.

With sophistication came the cult of faith — religion in one crude guise or another. And with this new dimension came ritual death — the offering of one man's blood to the gods of wind and water, that the remaining group might be purified.

Somewhere in this line of "development" the *lex talionis* was born, the blood feud, and death as a means of wiping hurt from the heart. That the ancient Hebrews established "Cities of Refuge" in their midst speaks of the terror and madness that this avenging code begot.

But it remained for men approaching the zeniths of their earliest civilizations to devise the final and most unrelenting means of death, death by law. At first, it was not more than a regularized form of *lex talionis* — an eye for an eye! But as men grew more sensitive, as they left the shadow of the cave farther behind, they could not bear to live with such savage customs. They had grown, but their growth was not sufficient to make them abandon the ancient ways of their fathers. And so, in their dilemma, they molded a new and much more humane reason, so they said, for performing the same old savage acts. Now they called their reason, *"Example!"* Nothing was changed save this: a malefactor

would die as a warning — a moral preachment in human agony — to those who might have followed in his footsteps.

This story of the reasons men have urged for their acts of ultimate violence upon the persons of their fellows forms a significant segment of the social history of our kind. And this history is more than history, for in most parts of the world, it is a tightly interwoven portion of the living present. For somehow, when we poll the thoughts of average men today, we find that most of these ancient "reasons" combine to prompt approval of each new death penalty.

Today we say "Example!" At least this is the cry of the more sensitive among us. But the searching of our souls would reveal most of the old animal urges for this visitation of violence in legal form.

I speak of these things, because, for me, this act of visiting death upon another mortal is a matter of conscience.

I speak of this matter of the death penalty for certain crimes, because at this very moment, men of good will are seeking a six-year moratorium on this practice in our state.

I speak of it because responsibility for taking human life by legal means rests upon *all* men — and the men and women of the religious community called Christian should be especially aware of, and concerned with, this responsibility which is theirs.

We prefer to believe that when the switch is pulled, when an electric current scorches and rends the life from the tissues of another mortal, we prefer to believe that it is a cold, dispassionate thing called "justice" which has taken place. And after all, it is our legally designated employee; our hired man, a case-hardened warden or near-cretinous sheriff, who does the deed.

But in this we are in error. Anyone who has read Warden Duffy's sensitive account of his inner pain while operating the gas chamber at San Quentin, knows otherwise. It is not they, the Duffys and the Ragens, who do this thing; it is we, the people! It is we, who by our delegated wills, execute, snuff out the spark of life in the condemned. It is we, the people, who, by our unwillingness to face the actual barbarism of this act, force it upon those who, by training and experience, know a better way.

And it is a barbarism! There is for us an especial horror in any violent act which is performed in cold blood, and with precise calculation. The courts themselves recognize this when — now and again — they take cognizance of a difference between crimes of passion and premeditated violence. For the former, there is often sympathy and a measure of mercy, though not always. Child psychologists recognize the same truth when they warn mothers that they should not postpone the punishment of a son or daughter "until father gets home." And yet all this is forgotten when most men evaluate a sentence of death passed by the courts.

There is a horror bordering on perversity, in the vision of a people, a society, which delegates the enactment of its primitive desires for revenge, or its desire to obliterate someone feared; a people that delegates the act of passion to another. Indeed, the ancient man dashing out the brains of a neighboring Neanderthal with a stone ax, is a more wholesome vision than the one created by our "legal" executions.

But beyond this individual horror, lies the greater horror — *meaninglessness.*

If it be for revenge, to right a wrong, that we execute certain of our felons (and you and I know that this is the basic public emotion at the time of most trials for capital offenses), then this act can be as brutally in error as any lynching.

In beginning these remarks, we recalled the Lincoln plot and the trial of Booth's friends and casual acquaintances. Most scholars would now agree that Mrs. Surratt was ignorant of the weird and foolish schemes devised by the dreamers under her roof. But the temper of the times would not allow so refined a process as the seeking out of truth. And so she was hanged, not for what she had done, but for what her judges would not do or were incapable of doing. Death is terribly final, and no second thoughts may follow it.

In this respect, Samuel Mudd was more fortunate. His sentence read: "Life imprisonment"; a hard penalty for obeying the Hippocratic oath and setting the broken leg of a stranger in the night hours. Yet, in after years, when the madness of a vengeful nation had subsided, he would find freedom at last. But it was a short freedom. Weakened by the onslaughts of tropical disease, he knew precious few years before an early death. And so, even with second thoughts, it is hard to undo the evil of the primitive madness which cries for blood and brushes truth aside.

Yet we need not probe into century-old history to find this lesson. The story of our nation has other, more recent, witness to bear. To many of you, it will be enough that I name the names: Sacco, Vanzetti. Ponder the memories which those two tragic names conjure up, and no more need be said.

The records of our courts bear ample witness to the meaninglessness of that and other instances of blood-lust in the hallowed halls of justice of our age. And these same records bear witness to the fortunate (perhaps we should say, the more fortunate) ones, the men and women sentenced to life terms, who were subsequently proved innocent, and were restored to the remnant of their freedom. When we begin to ask, "Were there others in similar plight who received the ultimate sentence?" When we ask this, the full weight of meaninglessness falls upon our hearts.

But now we must take one further step for a practical generation such as ours. The legal visitation of death is meaningless because it serves no purpose.

In eighteenth century England — and it was one of the more humane nations of that day — there were more than two hundred crimes punishable by death. A boy barely in his teens could be hanged for the theft of a pocket handkerchief worth a few pennies. And pickpockets were "turned off" regularly at Tyburn or Old Bailey. The cry in defense of such practice was, "Example!" Yet even as some unfortunate petty thief was swinging on the gibbet, his colleagues were moving through the gaping crowd reaping a great harvest in stolen goods. Far from deterring these enterprising "gentlemen," a public hanging was a boon to their business, an occasion to which their avaricious hearts looked forward eagerly.

In the years which have passed since that brawling century, most nations of the Western World have drastically reduced the number of capital offenses. But careful studies would indicate that neither the presence nor absence of the supreme penalty has significantly affected the rate of any particular crime's occurrence.

In our own land, several of the states have already abolished capital punishment — Michigan among them — and data on rates of occurrence of capital crime indicate no significant upswing in such crimes in these states.

Thus the avowed purpose, "Example," falls on its face. The professional criminal has always operated on the theory "It happened to Joe, but I'm too smart to let it happen to me!" The person who kills or performs some other act of violence on the spur of the moment (a crime of passion) is not thinking at all. And the nonprofessional whose violence is premeditated is usually in a psychological state which warps all reason. He is in love with himself and his own cleverness, and blind to all else!

As a result, the only real reason for a death penalty is the primitive revenge motive; a tiger growling under the civilized legal trappings.

What we have stated thus far are the facts; the facts of meaninglessness, purposelessness in this act of refined savagery. Yet, while they are well known, the general public, and even many members of the religious community, have been unwilling to face those facts and their implications. Rather we cling to our inherited or preconceived notions in the matter.

And so it is that the burden of concern, of re-thinking, of re-sensitizing the general public to the truth of this situation, this burden falls upon us, the men and women of the religious community.

Just here we have a need, whatever our theological persuasions, for the insights contained within the body of the Christian Gospel.

First of all we must face without flinching the undeniable fact that the man of Galilee rejected the *lex talionis* and bade his disciplines do the same. Indeed, one cannot truly claim any bond with him if he continues to grasp and uphold this ancient law. For the carpenter said: "You were taught by those of old, an eye for an eye, a tooth for a tooth, *but* I say unto you. . . ."

Having digested this pointed rejection of human notions of justice, it will be of strengthening value if we can conjure up the basic theme of the Gospel narrative.

The Christian Mythos, or Gospel, is obsessed with life; its coming, its direction, its enrichment, its repair and reclamation, and its final triumph over all forces which would destroy or humiliate it.

Taken as a whole, the Christian Mythos begins with the Christmas narrative. Whatever else it once was, or is now, this narrative is a celebration of the mystery and wonder of life coming into being. At the Gospel's close stands the Easter story. Whatever it was, whatever it has become, it is rooted in the very personal experience of Simon Peter, an experience now shrouded by embellishment, but at heart, an experience wherein one man sees that life is so significant in the scheme of things, that willful men are incapable of blotting it out, whatever they seek to do.

But between the wonder of Christmas and the proclaimed triumph of Easter, the Christian Mythos is replete with episodes and logia which re-enforce the life-affirming message that stands at its beginning and its end. What are the activities of Jesus in these narratives? Healing; the blind, the lame, the deaf; encouraging; the forgotten, the defeated, the faint of heart; recalling to life — Lazarus, the daughter of the widow of Nain, and others. And what are the words of the Galilean? "I have come that they might have *life,* and that more abundantly!"

This then is the indisputable kernel of reality within the Christian Mythos. This is the treasure which the Gospel has deposited within the culture stream of the ongoing world of men. Either a man takes this overwhelming idea of the worth and value of all life seriously, or he is incapable of taking anything in his heritage seriously.

It is clear, then, why such a contemporary giant as Albert Schweitzer should ultimately have concentrated all theology, all philosophy, into the simple but difficult phrase, "Reverence for Life."

That last sentence, in the context of our morning's discussion, is fully as important as the definition of "good" and "evil." It means that the man or woman of religious sensitivity must be capable of laying aside his own passionate desires, the urges born of feelings of personal or vicarious hurts and wrongs, must be capable of putting these aside and thinking of that other life; even the life he would condemn.

I am persuaded that religious men and women in our time must honestly come to terms with the Affirmation of Life as it is revealed in the Christian Mythos, and as it is underscored by the words of Schweitzer. Having come to terms with this powerful insight, each of us must bring it to bear on this very specific question — that of capital punishment and its abolition.

I know the argument which will be launched by the practical-minded. It is the argument, "What would you do if some brute attacked your wife?" The answer is this: I am no less human for being a minister! I would be bitter, I would be angry, I would be filled to bursting with a desire to destroy the monster by one means or another!

But here is where that practical questioner and I part company. I have felt revulsion and blinding rage all too many times in my life. Yet I am not willing that the laws and customs of the society in which I live — and my loved ones with me — I am *not* willing that those laws and customs be set up to reflect my lowest, most primitive and bestial moods! I understand the desire for revenge, for it has sometimes been my own, but it is not a feeling in which I glory, not a feeling I would justify. The desire for revenge is a madness which the Christian Gospel condemns — whether it be in you or in me.

And so I submit that one of the most significant personal tests of our religious integrity is found in the question which faces us as citizens this hour, the question of the abolition of capital punishment.

Indeed, this matter is so close to us in terms of time, place, and our own emotions and attitudes that it is one *big* social question which we *can* do something about, if we will to do it.

Just what you can do, you discover for yourself. But this much we can all do together: we can let it be known and understood quite clearly that there is a goodly number of thoughtful, sensitive people within our religious community who are willing to try to rise above the animalistic attitudes with which most men have approached this issue.

It is our lot to bear witness to the painfully clear and demanding light which is within us — each one!

Art Festival Akron, Ohio

Sydney H. Weaver

"ART to the child is more than a matter of painting pictures or making objects. It is a means by which he expresses his individuality and communicates his ideas about himself and his world." (*From Introduction to Art of the Young Child.*)

In January, 1960, a Curriculum Development and Evaluation Committee of the First Universalist Church of Akron, Ohio, discussed two projects: An Easter Program and an Art Festival. These two ideas began to merge in our minds and an Easter Art Festival was sponsored by the Church School in April.

We thought that Spring, more than any other time of the year, when all of life and nature is drawing from its inner resources, we might appropriately take a moment to call upon the resources and growths that have taken place within ourselves. We need to understand how others feel and wonder at life and we need, too, to understand and wonder at the growth within ourselves and to share our discoveries with others.

We employ the language of words, of music, of silence, and sometimes of dance, but we often neglect to utilize the deeper meanings of the language of art. We marvel at the creativity in life, but what about man's creation as he interprets his feelings and ideals about life? We know that for children the visual language communicates their ideas most effectively. Their use of words may be limited, but they can say them with colors, with forms, and with shapes. Why not give the children the opportunity to speak in their own language?

But we did not limit our show to children nor just to painting. Adults were encouraged to contribute work as well. Entries were made in the fields of painting, creative writing, and sculpture. We had eighty-seven entries, fifteen of which were by adults.

Some of the poetry, creative writing and photographs of some of the work in sculpture and painting are shown on these three pages.

Our show was on view for two Sundays and we felt it was received enthusiastically by both children and adults. It was one of the most exciting and meaningful experiences we have shared. We saw and lived through a variety of feelings about life. We heard the hungry cries of newborn birds calling to their mother to bring them their first supper. We strolled through cool woods bursting with the buds of flowers and leaves. We stood on snow-capped mountains splashed with gardens of vibrating color. We laughed with colorful bunny families. We swirled in pools of running colors. We listened to the poetic wonderings and yearnings that the Spring evokes in us all. We listened to the feelings of many ages as they shared their insights with us.

Sydney H. Weaver, director of Religious Education, First Universalist Church, Akron, Ohio.

SPRINGTIME

Spring is a lovely time.
It's a beautiful time;
Flowers are growing
and children singing
and birds are coming home.

— Anita Barnett (age 7)

THINGS THAT HAPPEN IN SPRING

The flowers come out and we can plant
plants in the spring.

Spring is warm and this year there
was enough snow to last us all for
years

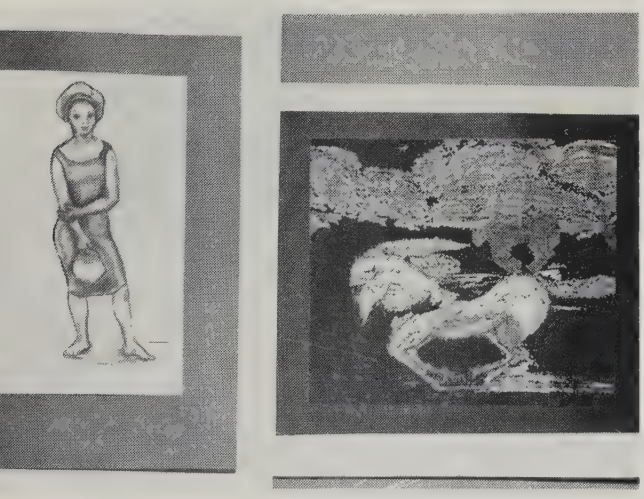
— Lyndon Tewksbury (age 7)

MY POEM

My poem is gay
like you like to play.
My poem is gay
like flowers in May.

— Fran Tewksbury (age 8)

Kindergarten looking at a sculpture made of lead by a thirteen-year-old called "Visitor from the Fourth Dimension."



"Life Drawing" by an adult and "Sunrise on Easter Morning on the Plains" by a seven-year old.

High Schoolers looking at clay sculpture, "Mother and Child" by a seventh grader.

ABOUT SPRING

Spring is a season. It is the second season. It is the second season because January is part of winter yet. And January starts the year. Spring is when things start growing over again. The story of a seed will do to show you. The story goes like this: The story begins where a seed gets blown away. Then when it lands it gets covered with many pieces of earth. No one could see the seed. But all this time the seed was growing. The roots were bursting out. Then one morning up it came. Just the little stem was up. Then the next morning the leaves came up on the stem. Every day, the plant grew. The next morning the flower was on it. It got bigger and bigger. When autumn came, it died. But next spring, it will be up again, and growing and growing.

—Bruce Woodford (age 7)

SPRING LEAVES

Spring is here
now we cheer.
We're happy and
we're gay.
We're glad the
leaves are coming
back on the trees
today.

— Debbie Lynn Samples (age 7)

THE SPRING

I like the spring,
It is a very, very good thing,
I love the birds,
And their very, very pretty words,
I love the pretty flowers,
Owned by Mrs. Plowers,
On my way,
To look at the day,
All is nice,
With sugar and spice.

— Jud Maillie (age 7)

I WONDER

Have you ever wondered
How we came to be?
Who gave us two ears, a nose,
And eyes so we could see?

Scientists say it's nature
That gave us field and tree.
But I think that it was God
Who made things so perfectly.

Who gave us brains to work, to think,
To help with our protection?
Whoever did, though I'm not sure,
They did it with perfection.

Who made the coolness of the brook,
But yet, the roaring thunder?
Someday I hope to find the truth,
But for now, I'll only wonder.

— Marilyn Marcey (age 12)

THE SEASON OF LIFE

Like the hibernating bear, the earth lay sleeping, cold and still.
Unbroken was the silent air by cricket's chirp or sparrow's trill.
The stately oak trees did not sway, nor dew upon the grasses gleam.
But one piercing, brilliant ray of golden sun in radiant stream
Bathed the earth in warming light while sap flowed up from maple's roots.
Called the birds for northward flight, and from the earth came small green shoots.
Star grass dotted open field, and myriad birds began to sing.
Winter's power must yield before the gentle reign of spring.

—John Graham (age 13)

HOW WONDROUS?

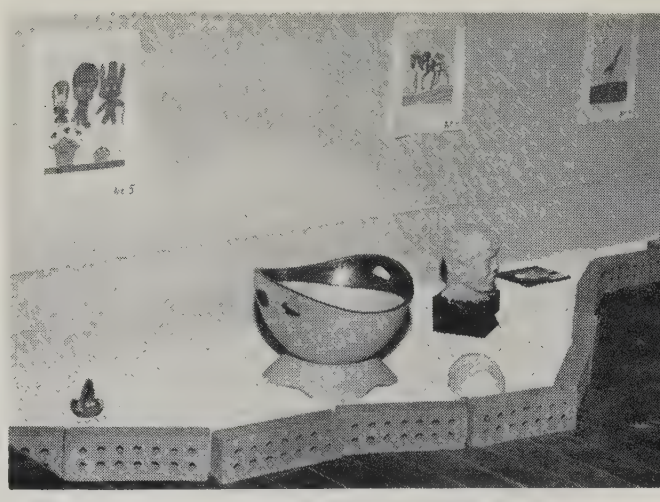
O! how wondrous are thy ways
Thou springtime of my life.
I speak of thee, my child, my son,
Thy smile my song unsung.

O! how eager are thy ways,
My child, O! my son.
Thy sparkling search for beauty, truth
Revives my dimming one.

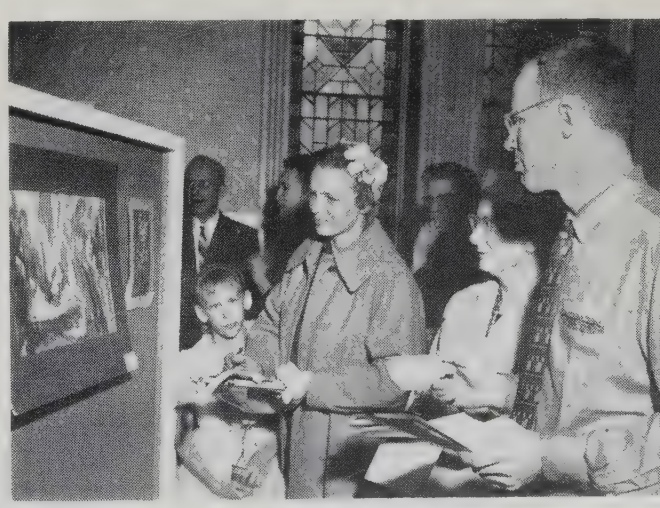
O! how wondrous are thy ways
My child, O! my son,
Thy hand tucked tenderly in mine,
I in the shadow, thee in the sun.

— Mary Woodford

Scene of coffee period as people browse around the show.



Paintings on the wall by third graders. Entries on the floor by children and adults.



Looking at a water color by a nursery-age child, "Mountain Fire."

Church In The Round

William F. Robinson, III

William F. Robinson, III, has been minister of the First Universalist Church of Denver since 1953. He has seen his own tastes in architecture led by those of the congregation and, he confesses, is still in the process of rethinking all of the program implications and possibilities of A Church in the Round.

IN striving to produce men and women to match their mountains, Denver's First Universalist Church has begun by creating a building to match its faith.

"What we have seen emerging in Unitarian Universalism in the twentieth century is nothing less than a new world faith, formulated by and fitted for this great, new world-age that is coming to birth in our time." So rang Donald Harrington's consolidation celebrating sermon this June in Boston Symphony hall.

A look at the First Universalist Church in Denver three years ago gave no hint of a new world faith. Except for sign and wayside pulpit, the building could have been and frequently was taken as the home of any traditional denomination, Catholic or Protestant. Located along a thoroughfare near downtown Denver, it was a commercial possibility on the one hand and a religious liability on the other because of the non-residential neighborhood, increasing traffic and lack of parking. Ten thousand dollars had been spent on modernizing the interior and plans were afoot for a face lifting outside. Then opportunity knocked in 1957.

A choice half block of land in a residential area accessible from all directions could be had if prompt action was taken. In less than two weeks, the congregation decided to relocate. With the aid of Universalist Unified Appeal professional guidance, a building fund was launched. The following year, services were shifted to the Denver Country Day School near the new site, the old building having been purchased and razed by a commercial bank.

Far from experiencing a slump in temporary quarters, eighty-two new members were received in 1958-59 representing every metropolitan area. Neighborhood gatherings now play an increasingly important part in the total church program.

Two things stand out in the memory of most of the members as spelling the difference between growth and temporary decline in the period of transition. First, an experimental approach to the worship service itself stressing the unitary nature of the universe and the universality of all truth. Large printed "celebration of life" folders (suggested by and often referred to as "menus") permit the introduction of fresh Unitarian Universalist hymns and the adaptation of provocative and inspirational affirmations, responses and readings from a wide variety of sources while preserving the dignity and reverence commonly associated with more traditional worship. And, secondly, the new building, begun in August of 1958, was soon and continues to be a conversation piece. A scale model and progress pictures adorned the church's temporary quarters. Members and visitors alike were able to see that here was a congregation that was taking advantage of that rare opportunity to erect a home that was an expression of its unique faith. Having decided to employ an architect rather than buy a ready-made set of plans, he was given a free hand. With only an outline of space requirements and a handful of pamphlets from the literature rack, Orville G. Anderson, Jr. came up with the futuristic design depicted on the cover of the *Leader.*

Denver Public Library Western Collection

The Old Denver Church

Faced with limited funds to erect a new "cathedral of liberal religion" in the Rocky Mountain Empire, first the building committee and then the congregation gave the plans unanimous approval reflecting the realization that they would have to rely on form rather than size to arouse community interest and satisfy its own functional and aesthetic needs. The form is certainly not new. Augustine described the nature of God as a circle whose center was everywhere and its circumference nowhere. And Emerson added, "Our life is an apprenticeship to the truth that around every circle another can be drawn; that there is no end in nature, but every end is a beginning; that there is always another dawn risen on midnoon, and under every deep a lower deep opens." "A religious center with a civic circumference" is precisely what the congregation wanted. The architect in combining straight lines to produce a circular effect has sought to express

Unitarian Universalism's inclusive permissiveness disciplined by experience. Visible on a gentle rise that slopes toward Colorado Boulevard and the public golf course and lake beyond, the building none-the-less is low slung reflecting the human dimension of its occupants' concern, with a thirty-foot concrete verticil adding a note of aspiration at the entrance. Today, the First Universalist Church of Denver is distinctively different and yet in dimension and design, in harmony with its contemporary setting. Its walls of glass mirror Gandhi's insistence that he did not want a house to be walled in on all sides and windows stuffed. "I want the cultures of all lands to be blown about my house, as freely as possible. But I refuse to be blown off my feet by any; I refuse to live in other people's houses as an interloper, as a beggar or a slave."

If the exterior is a departure from slavish imitation, the interior is equally so. The celebration of life takes place in a setting that is not simply a place of worship in the traditional sense, but designed for creative experience through mutual exchange of ideas and feelings. Neither Catholicism's altar nor Protestantism's Bible-centered pulpit is the focal point, but a circular hearth area and fireplace. On the nonauthoritarian note of warming fellowship the great conversations of life take place. This skylight-lit space in the direct center also serves as choir loft, wedding ground and, during the week, bandstand and stage. Stackable plastic chairs allow the seating area radiating from it also to be used for dances, dinners, coffee and conferences, a hand-carved screen with flowing lines adding serene beauty when the fireplace is not in use. The Lisbeth Fish Memorial Library shelves along the outer wall encourage browsing during coffee hours that are considered part and parcel of the celebration and, hence, served in the same locality from the Dutch door of the modern kitchen adjoining.

This is not a temporary arrangement "until the next unit is built." The eighty-five-foot in diameter building, costing $120,000 furnished, is designed to serve four hundred to five hundred members, the maximum which the congregation feels can be accommodated without losing the small group, great conversation method. Out of choice as well as necessity, form and function are wedded in the naturalistic approach that makes no distinction between sacred and secular, judging both on the scales of human values. Tables used to celebrate the Passover Seder one evening may be used for bridge the next. This is one people's way of getting from Sunday to Monday, to find meaning in all of life. Nor in this freedom and flexibility are youth's needs for space and beauty subordinated. Nearly two-thirds of the perimeter space is divided into class rooms, all on ground level. The same clear walls interspersed with multi-colored stained glass are used throughout the building. And, when needed, fiberglass curtains cut glare and heat. Lighting fixtures on the pleated concrete roof are suspended opal glass cylinders with a perforated, sparkling metal surround. When landscaping is complete, classes will be able to meet out-of-doors much of the year. During the month of July, a travel-wilderness experience on an inter-faith, inter-racial basis is available to older youth in the even more untouched natural setting of the Colorado Rockies.

Does this circular combination of glass and concrete, brick and steel read like a Universalist Church rather than a circular drive-in, or the circular United States pavilion at the Brussels World's Fair, or the circular office building of Capitol Records in Los Angeles? Writing in *Lively Arts,* critic Leon Brin thinks it does by its treatment and refinement. "The building is nicely raised (in front) on a podium of six steps, in the manner of the Egyptian and Grecian temples. To the north is a circular planting area with a soon-to-be planted weeping birch surrounded by a circular walk which will be used for after-service socializing. The asphalt parking lot, with consideration, is removed from directly engulfing the structure by sidewalk and planting. In this machinistic age of wealth, what a rare pleasure not to behold a rectangle. Add to this the virtuoso gyrations of the concrete folded plate roof, we have the makings for ecstacy."

Of course, the real test of whether the building is a religious center with a civic circumference will be determined by what happens in the lives of the large numbers of thoughtful metropolitan Denver citizens it is attracting. Freed from orthodox symbolism, can individuals of diverse backgrounds learn to nurture religious living in their separate and collective experiences? Will this church in the round develop the whole person, offering a program that assists individuals and families not only to *glow* with new ideas but also *grow* in community learning through doing together? Will its attenders truly seek the larger life? Will they dare to do inwardly to themselves what they have allowed the architect to achieve outwardly: take what life presents and build a superstructure made of dreams above the sheer necessity of sense? Will they worship life, both taking and giving of it in a shared quest?

WHAT'S IT WORTH?

I awoke Sunday morning to see a dark and rainy morning. What a perfect day it was to turn over and go back to sleep! I had worked at the strawberry supper yesterday afternoon and evening, then, like so many others, we were out late that night. Yes, it would be so nice to go back to sleep. As I rolled over, a vision came to my mind. It was a picture of something that I had seen on the way to Wauseon — a picture of a church no longer in use. And this thought came into mind: this can be the picture of my church, too, if it is not worth the effort to spend two hours a week in coming to church! We got up and our family went to church, but from the small attendance, it seemed apparent that more people had felt it more important to do other things than put forth the effort to come. Some people believe that someday each of us shall have to answer to the Supreme Judge of All Things. My personal belief that I would have to answer for myself, if our church should ever close, the question of whether or not I had done all that I could to keep it from happening. Then I knew that if I do not want to feel a twinge of guilt in the future if our church ever stands empty like the one on the corner, then I must decide *now* that it is important enough to me to get up just a bit earlier and be in church each Sunday morning. Of course, if not enough people feel that it is worth the effort to keep our church active, then it cannot be done, but, at least, I can feel that I have done what I could. How about it? Is it worth two hours a week to keep our church alive and healthy? Think it over! Two hours a week isn't much. How much is it worth????

— David Bumbaugh

Universalist Workcampers at Berlin Seminar

TWENTY-FIVE workers and workcampers assigned to six different refugee and tent camp locations in West Germany received the Red Carpet treatment during their June 28-July 6 Seminar Sessions in West Berlin. The Seminar was planned by Dr. Alfred Moritz of the National staff of the Arbeiterwohlfahrt at Bonn and his associate, Herr Damitz, both of whom met the workcampers at Tempelhof Airport. Herr Moritz was head of the Youth Home at Dauwald, to which the Universalist Service Committee assigned its first overseas workcamp group in 1949. Frau Ida Wolff, head of the Berlin office of the Arbeiterwohlfahrt; Herr Brinkman, head of the Labor School where the group stayed; and Senator Ella Kay of the West Berlin Senate arranged the excellent program. The national office of the Arbeiterwohlfahrt, in co-operation with the West Berlin government and the Arbeiterwohlfahrt of the City State of Berlin provided all meals, lodging, and air travel, to Hamburg-Berlin and return, and entertainment for the Seminar period.

Stephen Harvey, University of California (Berkeley) and member of the Santa Paula Universalist Church, wrote to his parents:

"At Tempelhof Airport a bus was waiting for us, also five or six reporters and photographers. We all stay in an immense house which overlooks the Wansee River. We were greeted at Berlin City Hall by Senator Albertz on behalf of Mayor Brandt and served coffee, cakes, cigars, cigarettes. We know that every other group of American students is not treated like this because we have run into other groups. . . . One Senator asked us if we would like to go to a dance . . . naturally we accepted . . . it was a Ball for student "elite" of Western Europe (France, England, Holland, Sweden, Belgium, and Germany). It was the most fantastic thing I have ever been to (all of us)."

The Rev. Charles Vickery of our Columbus, Ohio, Universalist Church, group leader for the Berlin Seminar reported:

"The week in Berlin was one of the best experiences that I have seen the Universalist Committee develop . . . more than one of the group said it was worth the whole summer. . . .We had two films and discussion on Berlin, the war and East-West tensions. . . .We were at the City Hall for coffee and a discussion with Mayor Brandt's Chief Assistant. We were guests of the Senate and Senator Kay at the famous Funkturm restaurant where I was given a picture with the Mayor's signature and a book. We visited the refugee reception center at Marianfelde, and listened to interviews with refugees, followed by a two-hour discussion. We went to a girls' refugee home, a kindergarten, and then toured the Kladow Center for Refugee Youth where Gus and Becky Ulrich (1958) and Don and Ann Lombard (1959) worked. We had dinner with Frau Wolff, head of Berlin A. W. We toured East Berlin . . . that was a real experience. Kay Anderson, an English girl with the group, (now living in the U.S.A.) remembered all the bombings in England. Paul Kant (a former refugee) was very afraid of being caught again. Another group member cried, she just could not believe it. There has been little change in ten years since I was there. Almost all of us felt that it was a dead City. It is hard for a City of a million to look like a ghost town."

The Seminar sessions were developed in Berlin to enable the Universalist Committee to offer a combination seminar and working experience for young people seeking to understand the past and present tensions in Germany and Eastern Europe. The twenty-five workers and workcampers were assigned as follows:

Waldbroel Refugee Camp — Caroline Noe (a member of the Springfield, Mass. 16 Acres Universalist Church) and Marti Sabin (a member of the downtown Uni-Uni Springfield, Mass. Church) assigned to the Kinderheim (Children's Home).

Stuckenbrock Refugee Camp — Workcamp group of six led by Louise Hinrichs (Unitarian-Universalist from McCalester College, St. Paul, Minn.), and Susan Lathrop (Portland, Oregon Unitarian), and Stephen Harvey (Santa Paula, California Universalist) are members of this unit.

Youth Home Druhwald — Workcamp group of six led by Charles Vickery, who will also serve as substitute head of the home and as supervisor of Waldbroel and Stuckenbrock units.

Musberg Home For Unwed Refugee Mothers and Babies — Two workers, including Elaine Swide, R. N., who will give full time service at the home beginning September 1.

Black Forest Tent Camp — Workcamp group of five led by Heidi Keller, full time U.S.C. worker in Germany. This unit includes Nancy Miller (Braintree, Mass. Universalist-Unitarian Church) and Esther Colburn (Dover, Mass. Unitarian Church).

Nordalb Tent Camp — Workcamp unit of four led by LaVern Zimmer (Professor, University of New York Teachers' College, Buffalo), who will also supervise the work at Musberg and Black Forest.

A special two-day orientation session for Musberg, Black Forest, and Nordalb personnel was held July 24-26 in Stuttgart under the leadership of Gunter Mielan of the Arbeiterwohlfahrt Nord Wurttenberg Headquarters. Dr. Paul Hopstetter, chairman of the A. W. of the area; Ann Lombard 1960-61 U. S. C. coordinator in Germany; Birney Stokes, U. S. Consul; Walter Habe, director of the Black Forest Camp; and Dr. Frau Lohr, head of the Musberg Home, provided background information on the work to be done in South Germany.

The A. W. in Stuttgart provided excellent hospitality for the campers, including attendance at a concert given by the Stuttgart Symphony Orchestra, and visits to refugee camps and youth homes in the area. The Universalist Service Committee is indeed fortunate to have the friendly interest, concern, and co-operation of A. W. personnel in Bonn, Berlin, and Stuttgart.

— DANA E. KLOTZLE

Religious Education

THE VALUES STUDY OF THE DIVISION OF EDUCATION COUNCIL OF LIBERAL CHURCHES

GIVEN a list of questions as to how one feels about various subjects, an individual will generally answer to most of them with a simple, "I like it," "I don't like it," or "I am indifferent." These answers, of course, reveal the individual's basic attitudes. The ideas he has about various objects, or ideas.

But, scattered through the answers to the questions on the list will be a number of instances where to the simple answer is added a real emotional tone. The individual *feels* very strongly in favor of, or against, the particular subject matter in question. When this kind of strongly felt answer, tinged with emotion, emerges we know that we have hit upon the individual's value system. For values are, fundamentally, emotionally-toned attitudes.

Our value systems are important to us, for they together with our interests, attitudes, experiences, education, et cetera, form the basic background from which our choices and judgments stem. This background is technically called one's *frame of reference*. Let two people read a newspaper and they will recall different items as important, this because they have different frames of reference. Let two people go through a museum, they will stop long before different exhibits for the degree of interest is dependent on the frame of reference.

In most people some value systems are weak, and others strong, and generally one or two tend to predominate in most of the choices the individual makes. The value systems are neither "good" nor "bad" but as measured they do help make it possible to understand personality more fully. The Allport–Vernon *Study of Values* (later revised into the Allport–Vernon–Lindzey *Study of Values*) is a test which makes it possible to determine, at least roughly, the value systems of an individual through the device of forcing him to make choices between various items.

Convinced that religion is fundamentally a value system in which certain highly regarded ideas become predominant in the individual's frame of reference the author, about ten years ago, tested well over a thousand college freshmen using the Allport–Vernon test. She then divided the students into sub-groups according to their stated religious preference. The average scores on the six separate values measured by this test were then calculated for Protestants, Catholics, and Jews and compared with the norms and with each other. These values are *Theoretical* (the search for truth as an end in itself); *Economic* (the application of truth as predominant); *Aesthetic* (the high evaluation of beauty); *Social* (interest in other people for the sake of what one can do *for* them); *Political* (interest in people for uses that can be made *of* them, roughly a power drive); and *Religious* ("comprehension of the cosmos as a whole").

In this study, clear patterns emerged for each religious group, with many of the differences having high statistical significance. Unfortunately the Protestant group contained so few Unitarian-Universalist young people (3!) that a study of this particular branch of Protestantism was not possible.

All of the above serves as a preamble to the announcement of the fact that the Division of Education of the Council of Liberal Churches is now engaged in a large scale research project to study the value systems of Unitarian and Universalist young people, both separately and combined. Early in June a sampling of our churches, including both denominations and all sections of the country, was asked to give the new (as yet unpublished but already standardized on some four thousand young people) Levy Modification of Allport–Vernon–Lindzey test. At the present moment better than a thousand of these tests have been returned to the Division office and are being scored, tabulated and analyzed. This is a large order and it will be a matter of several months before the final results are available.

The question has been asked by many who participated in the project, "Just what do you hope to find out from this study?" There are several answers.

1. We hope to find out whether the liberal church has a value pattern which differs from that of the composite Protestant pattern already studied, and if so what it is.

2. Through tests taken by matched pairs consisting of mother-daughter, and father-son, we hope to discover what relation exists between the value patterns of our own adults and our own young people.

3. We plan to do a correlation study to find what relations may exist between the number of years young people have been "under" the Beacon Series and the strength and weakness of various value systems. This may show us areas of vital concern to our young people not yet touched by curriculum; and it may show us value systems that we think should predominate in liberal young people that have not developed.

4. We plan also to check our above findings by tabulating the responses dividing the group according to school grade (in order to see if the emergence of value systems is a developmental factor); and according to socio-economic level (in order to check the possibility that what appears to be a liberal pattern is not instead largely a socio-economic pattern.)

From all of this material we hope there will emerge a useful picture of a part of the frame of reference of our young people that will not only tell us much about them, but will also make possible curriculum planning that might not otherwise have occurred to us. To all who participated in this study, we give our heart-felt gratitude, and as results are determined, they will be shared throughout both denominations.

—DOROTHY T. SPOERL

EDUCATION FOR A DEMOCRACY

IN *The Wheel Curriculum,* Sarah Graves Hammerness has presented us with a challenging exposition of the new design for education sketched by the reconstructionist philosophy. Many of us seem to distrust philosophy. It seems vague and remote from everyday experience. But whether we like it or not, philosophy has a great part to play in creating the values by which we live and determining the cultural and social framework within which we make our decisions.

The "cold war," for example, is something more than a power struggle; it is a philosophical conflict. What are the ideas and principles which motivate our decisions? What kind of people do we want, and into what kind of a social pattern do we want to move? These questions and others like them underlie the power struggle.

And these questions have something to do with education. The contributions of the philosophy of John Dewey to education have been inestimable. Of late, it has become popular to use him as a whipping boy. He has been blamed for everything from a child's temper tantrum to our present status in the missile race. Whether or not the criticisms are valid, they are certainly unfair to Dewey. The public schools of his time were established on an authoritarian pattern of master and pupil. What Dewey did was to take the ideas implicit in American democracy and set about making the public schools laboratories of that philosophy. We have not yet caught up with some of his basic insights: that knowledge is not an end in itself, but a means to life; that human nature is always in the process of being formed; that as all life is experimental, teaching should be; that the school should be oriented to the child's needs and interests and not to a fixed curriculum; that we only teach democracy when the child experiences democracy in the learning process.

But Dewey left many crucial problems unanswered. We are beginning to recognize now that the teacher is not just an onlooker, but a shaper not only of the individual but of the world he lives in. We know that a child needs to be exposed to the wisdom of the past, the insights of the present and the concerns of his teachers, if he is to find his own path.

The answers to problems he will meet on that path are not written in books. They are not in the heads of teachers. The solutions will come when the variety of convictions and concerns of the people of the world are understood, and agreements are reached through peoples working together on the basis of the most valid information available.

What the reconstructionists are proposing is a program of education which will show people the immense resources for health, abundance, creative work and leisure which can be made available to them. Whether their design is the one we want is for us to decide. At least they are raising the question, "Where do we as a people want to go?" Liberals do not need to be reminded that, as John Dewey said, "All good education is religious education."

ON UNDERSTANDING

ONE of the delights of a minister on a summer vacation is to worship in a meeting for which someone else has the responsibility. He sits in a pew with fellow worshipers. He discovers anew what it is to have the singing hearts of a people find depths within his own. If he can drop his professional habit of analyzing what is going on, he may recognize something speaking to his own inner needs. He learns a lot of other things, too, Among them a reason, perhaps, why so many people fall asleep when he is in the pulpit.

Last Sunday, I took advantage of a holiday and went to church. It was a united service of a Universalist and a Unitarian church. For a while, I found my mind soloing as though on a rocket belt, taking off from one question to another: the mechanics of the offering; why Susie and Joe weren't with us that morning; the problems our two peoples face as they move toward consolidation. Suddenly, I was aware that the guest preacher was saying something. I listened. Some of the things he said have stayed with me. They were clear. They were to the point. They made sense.

He was talking about the common misconception that people in the liberal church do not believe anything. He was pointing out that the very meaning of liberalism is firmly rooted and grounded in beliefs: beliefs about God, about man and the universe, about good and evil, about sin and salvation, about life and death, about man's obligation, about the church and the building of the Kingdom of God. He was saying that the orthodox churches do not agree on what the orthodox teaching is, but that their people accept the doctrines even though they may not correspond to reality as they know it. To liberals, this seems a strange way of believing because, as we see it, understanding is basic to what we believe.

The liberal seeks to know and to understand his life and experience, to evaluate his heritage, to discover what makes for human happiness. He believes in what he discovers in the sense that he commits himself to trying it out. Out of his seeking, comes his understanding, his *faith,— his* faith.

This does not mean we start from scratch. We have records of the great seekers, of Jesus, of Buddha, of Lao-tse, of the scientists and philosophers and poets. We want to know what man has learned about life and its meaning. That search never ends. No one can really be a part of the liberal movement who is not continually seeking to understand and to become articulate about what matters in life.

Through the Beacon Curriculum, we are trying to help our children discover religion growing out of their everyday living and maturing. Instead of "giving" them religion, we help them grow aware of life's meanings by searching their here-and-now experience.

You and I believe what we find corresponds to our own experience, to what we live, and to what makes sense to us. This is our real faith, no matter what the church creed states.

As I look back on that morning in church, I know I caught a glimpse of what the liberal church means for people who deeply want to learn and to grow.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

A NEW DIRECTOR

Eleanor Genhart

The National Board of The Association of Universalist Women is happy to announce that Mrs. Herman H. Genhart (Eleanor), formerly second vice-president of the Association, has agreed to serve as Acting Executive Director for a nine-months' period, September 1, 1960 through May 31, 1961. Mrs. Genhart will be in the Boston office through most of the year, and available as speaker for local groups.

Eleanor Genhart has been a resident of Rochester, N.Y., and a member of the First Universalist Church of that city during much of her life. She is a graduate of the Eastman School of Music and is married to Swiss-born Herman H. Genhart, Choral and Operatic Director at the Eastman School.

As a member of the National Board of the Association for the past three years, Mrs. Genhart has served as chairman of the Department of Service for two years and acting chairman of Education for one year. In this capacity she has been an institute workshop leader on numerous occasions, and has written articles for the *Bulletin* as well as various program materials used by the Association. The 1960 *Yearbook* was prepared under her direction. In addition to her church activities, Mrs. Genhart has worked as Assistant Executive Director for Rochester Area Multiple Sclerosis, a community chest agency.

Working with her on the permanent staff of the Association will be Miss Eloise Wellington as Assistant Executive Director, Mrs. Dorothy Harrison as Financial Secretary and Miss Amy Lindsey as Office Secretary.

NEWS NOTES

Mrs. Seth R. Brooks, formerly a national president of The Association of Universalist Women (1941-1945) and wife of Dr. Seth R. Brooks, minister of the National Memorial Church in Washington, D.C., has been elected President (1960-1961) of the Y.W.C.A. for the Washington, D.C., area.

Mrs. J. Russell Bowman has accepted an appointment as "Secretary" of the U.C.A. during the interim year which precedes consolidation of the A.U.A. and the U.C.A. In addition to providing the official signature for various agreements and contracts, Mrs. Bowman will attend meetings of the Board of Trustees during this period.

Changes in the structure of the U.C.A. following the resignation of Esther Richardson, formerly employed as general secretary, have brought about this new conception of secretary as a volunteer position in the U.C.A.

Mrs. Bowman has also been appointed a member of the Committee which is to prepare a plan for regional organization for the Unitarian Universalist Association to be voted upon by delegates at the May, 1961, assembly.

The A.U.W. is honored that through her effective administration with our Association and her varied experience in churches, Anne Bowman has been selected to serve our official church during this crucial year of planning and reorganization.

FOR DISTINGUISHED SERVICE

Dr. Priscilla White

At the twentieth annual meeting of the American Diabetes Association, held in Miami Beach on June 11 and 12, Dr. Priscilla White, the Medical Director of the Clara Barton Birthplace Camp, delivered the 1960 Banting Memorial Lecture and was awarded the Banting Medal "for distinguished service in the interest of doctor and patient." Dr. White is the first woman to be invited to give the Banting Lecture, the highest scientific recognition the organization can confer. Dr. White was further honored by the Association by her election to their Council, the first woman to hold that position.

The subject of the Banting Lecture was *Childhood Diabetes — Its Course, and Influence on the Second and Third Generations.*

Dr. White's continued interest and devotion to the Clara Barton Birthplace Camp through the years has been a source of pride to all who have worked with her and who know that the camp has significantly contributed to her knowledge of the course of childhood diabetes.

News of Churches and Church People

TOWARD CONSOLIDATION

Consolidation Study Committee Number Two on Organization.

Consolidation Study Committee Number Two on Organization interviewing, on July 22, the Rev. Mason McGinness. Left to right: Lloyd Manis, Akron, Ohio, supervisor of training programs, Goodyear Rubber Company; David Stanley, Alexandria, Virginia, U.S. Government Department of Health, Education and Welfare; the Rev. Mason McGinness, assistant to the President, A.U.A.; Mrs. Edward Hopkins, secretary to the Rev. Raymond Hopkins; the Rev. Raymond Hopkins, Brockton, Mass., chairman, Coordinating Committee on Consolidation; Dr. Robert Killam, Cleveland, Ohio, chairman of Committee Number Two; Professor Marshall Dimock, head of the Graduate Government Department, New York University; Dr. Brainard F. Gibbons, Hingham, Mass., vice-president, First National Bank of Boston, former General Superintendent, U.C.A.; William Donovan, South Weymouth, Mass., organization and systems specialist.

NATIONAL CONFERENCE FOR LEADERSHIP DEVELOPMENT

A national conference for the training of leaders in Unitarian and Universalist churches and Fellowships will be held at Miami, Florida, October 29-November 6. Daily sessions will be directed by Dr. Fred E. Fiedler, director of the Group Effectiveness Research Laboratory, University of Illinois.

Separate sessions and workshops on *Women's Role in the Liberal Church, Universalist and Unitarian Women, Alliance Presidents and Their Jobs, Program for Women's Groups; Laymen's League and Its Work in Developing Church Membership; Role of the LRY Advisor; Religious Education: Adult Role of the Teacher and Parent, Values and Experiences of Spiritual Significance, Education at the Center of Church and Fellowship, Adult Programs for Liberals, Publicity and Public Relations.*

Registration fee of $10 to be sent to Miami Conference, 25 Beacon Street, Boston 8, Mass. Rates are $9.00 a day at the Hotel Barcelona (double room) including two meals a day.

UNITED NATIONS SEMINAR

The Unitarian-Universalist Seminar on the United Nations will meet October 10-12 at the Community Church, 40 East 35th Street, New York City, to visit the Pakistan delegation headquarters, the United Nations Assembly, and attend receptions at the Universalist Church of New York City, and All Souls' Church (Unitarian), New York City.

Among the speakers will be Ray Wilson, Quaker representative, Frank Bagley, U.N. Secretariat, Mrs. Franklin D. Roosevelt, Dr. Ralph Bunche, Mrs. Grace Barbey, Ambassador Quainton-Sackey of Ghana and Roger Baldwin. Also taking part will be the Rev. Dana E. Klotzle, Universalist Service Committee, Royal Cloyd, Department of Education, CLC, Dr. Jack Mendelsohn, Arlington Street Unitarian Church, Boston, the Rev. John Farmakis, Universalist Church, Stamford, Conn., Dr. Ernest Kuebler, president IARF, Dr. Dana Greeley, president American Unitarian Association, Dr. Philip Giles, General Superintendent, The Universalist Church of America.

Representatives of UN specialized agencies, UN economic agencies, UN finance groups and one contrary-minded will speak at panel discussions. Round table discussion will be held on *How the UN Functions, How New Nations Are Born,* and *How the UN Fights Economic Causes of War.*

Seminar expenses are $15 excluding breakfasts, hotel expenses and Tuesday's lunch. Reservations should be sent to Mrs. Robert Thompson, 112 North Mountain Avenue, Montclair, N.J. Reservation fee, $3.00. Make checks payable to Dr. Dale De Witt.

PASTORAL CHANGES

The Rev. Daniel W. Weck, formerly of Norway, Maine, was settled as minister of the Universalist Church of Rumford, Maine, June, 1960.

The Rev. Myles D. Blanchard from Auburn, N.Y. to Stafford, Conn., and Southbridge, Mass.

Dr. Donald B. F. Hoyt from Rochester, N.Y. to Clinton, N.C.

Left to right: Rev. Noel Vore; Dr. Ernest Caldecott; Dr. Edson Reifsnider; Miss Harriet Van Osdel; Dr. Clare Blauvelt; Rev. James Hawley; Dr. Harmon Gehr; Rev. Kenneth Hutchinson; Dr. Edwin Gaede.

JAMES PARKER HAWLEY was ordained to the ministry at a union service of Neighborhood and Throop Memorial Universalist churches, Pasadena, California, July 17, 1960.

A native of Pasadena, Hawley was graduated in June by the Theological School, St. Lawrence University. His undergraduate work was completed at the University of California, Berkeley, where he received a degree in electrical engineering in 1954. Between 1954 and 1956, he served with the Army Signal Corps in France.

At St. Lawrence University, Hawley was student assistant minister to the Rev. Max Coots, of the Universalist Church in Canton, N.Y. He organized a student agency to work with the welfare agencies of St. Lawrence County.

The Ordination Sermon was delivered by Dr. Charles Clare Blauvelt, minister of the Throop Memorial Universalist Church from 1938-1956, now leader of the Costa Mesa Universalist Church. The Charge to the Minister was given by Harriet Van Osdel, teacher at Pasadena City College, executive secretary of the Student Christian Association at John Muir College, 1948-1953. The Rev. Noel Vore, minister of Education at Neighborhood Church, Dr. Ernest Caldecott, minister emeritus, Schenectady Unitarian Church, 1933-1948, and Dr. Edson Reifsnider, ordained into the Universalist ministry, also had a part in the service. Greetings from the American Unitarian Association were brought by Dr. Edwin Gaede, minister of the Westwood Unitarian Church, California. The Act of Ordination and Prayer were rendered by Dr. Harmon M. Gehr, minister of Throop Memorial Church. The Rev. James P. Hawley pronounced the Benediction.

GREAT ISSUES SERIES

Six evening discussions, sponsored by the Religious Education Committee, are planned this year at the Waltham, Massachusetts, Universalist-Unitarian Church, John Cummins, minister.

Two persons will give ten-minute opinions for or against the issues. Those present will then make one comment on the presentations, followed by general discussion and refreshments.

The issues to be presented are October: *Basic Issues in the Forthcoming Election;* November: *Should Religion Be Taught in the Public Schools;* January: *The Population Explosion;* February: *Urban Renewal in Waltham;* March: *Radioactive Effects on Human Life;* April: *Communism, Democracy and Coexistence.*

Co-educational, Campus College

A A and A S degrees in two years

A small (350), friendly, co-ed college in a New England village near Boston's social and cultural centers. Wide choice of courses for careers, community service, business or transfer to 4-year college. Athletics, activities, swimming pool.

Wm. C. Garner, President
FRANKLIN, MASS.
Dean JUNIOR COLLEGE

Your Book or Sermon
Beautifully Printed and Bound
ARMSTRONG HUNTER
MILFORD, NEW HAMPSHIRE

Refreshed
after your brief respite
REMEMBER!

the new Church School year
soon
will need copies of the Scriptures
and
from us you can get
many varieties — many
versions — many
languages
At each price level best value!

MASSACHUSETTS BIBLE SOCIETY
41 Bromfield Street
Boston 8, Massachusetts

"Well, little man," said the kindly woman to the boy beside her in the surf, "you mustn't be afraid — why don't you just splash right in and swim?"

"I would," was the timid reply, "but you're standing on my flippers."

UNIVERSALIST CHURCHES — WHEN IN OUR TOWN — WORSHIP WITH US

CALIFORNIA

Pasadena — 11 A.M.
300 South Los Robles Avenue
Dr. Harmon M. Gehr

CONNECTICUT

Bridgeport — 11 A.M.
(Stratford Section)
96 Chapel Street
Rev. Albert F. Ciarcia

Stamford — 11 A.M.
Forest and Prospect Streets
Rev. John Farmakis

West Hartford — 9:15 and 11 A.M.
433 Fern Street
Dr. Wallace G. Fiske

KENTUCKY

Hopkinsville — 10:45 A.M.
Third and Main Streets
Rev. Stanley C. Stall

MAINE

Bangor — 10:30 A.M.
120 Park Street
Dr. Milton M. McGorrill

Brunswick — 11 A.M.
Corner Pleasant and Middle Streets
Rev. L. Gordon Adamson

Caribou — 10:30 A.M.
South Main at Grove Street
Rev. Gordon G. Newell

Portland — 11 A.M.
132 High Street, Congress Sq.
Rev. Earle T. McKinney

Portland — 11 A.M.
712 Stevens Avenue
Rev. D. Stanley Rawson

Rockland — 11 A.M.
Union Street
William J. Robbins, Ph. D.

MARYLAND

Silver Spring — 10:30 A.M.
10309 New Hampshire Avenue
Rev. David Hicks MacPherson

MASSACHUSETTS

Attleboro — 9:30 and 11 A.M.
North Main Street
Rev. Gayle Wetzel

Arlington — 10:45 A.M.
735 Massachusetts Avenue
Rev. Raymond J. Baughan

Lynn — 10:30 A.M.
20 Nahant Street
Dr. Fenwick L. Leavitt

Malden — 10:30 A.M.
Pleasant and Elm Streets
Rev. Richard Knost

Medford — 11 A.M.
29 Forest Street
Rev. Eugene S. Adams

Melrose — 9:30 and 10:30 A.M.
Essex Street
Rev. Albert F. Ziegler

North Adams — 11 A.M.
Summer Street at Post Office Square
Rev. Herbert G. Weeks

Salem — 10:45 A.M.
Rust Street
Dr. Arthur W. Webster

Waltham — 11 A.M.
Church and School Streets
Rev. John Cummins

MICHIGAN

Farmington — 11:00 A.M.
Church School — 10 A.M. - 12 M.
Discussion Group and Music Listening — 10 A.M.
Rev. Walter E. Kellison

MINNESOTA

Minneapolis — 9:30 A.M. and 11:00 A.M.
5000 Girard Avenue South
Dr. Carl H. Olson
Rev. Kenneth K. Marshall

NEW HAMPSHIRE

Dover — 11 A.M.
Church School — 11 A.M.
531 Central Avenue
Rev. Eric A. Ayer

NEW YORK

Floral Park — 11 A.M.
1 Magnolia Avenue
Rev. Kenneth Jackson Smith

Herkimer — 10:30 A.M.
Church School — 9:30 A.M.
121 Park Avenue
Rev. Thomas Turrell

Rochester — 11:00 A.M.
150 South Clinton Avenue
Church School — 10:40 A.M.
Nursery during Church Service
Dr. Donald B. F. Hoyt

Watertown — 10:30 A.M.
514 Washington St.
Church School — 9:30 A.M.
Primary - Kindergarten — 10:30 A.M.
Dr. John E. Wood

NORTH CAROLINA

Clinton — 11 A.M.
First and Third Sundays
204 Beaman Street
Dr. Donald B. F. Hoyt

Rocky Mount — 11 A.M.
Corner Marigold and S. Raleigh Streets
Rev. Milton E. Muder

OHIO

Akron — 10:45 A.M.
East Mills Street at Broadway
Rev. Carl J. Westman

Belleville — 10:30 A.M.
Rev. George H. Welch

Cincinnati — 11 A.M.
2529 Essex Place
Rev. Albert Q. Perry

North Olmsted — 11 A.M.
Lorain Road and Butternut Ridge Road
Rev. Phillips L. Thayer

Springfield — 10:30 A.M.
319 West Columbia
Rev. Harriet E. Druley

PENNSYLVANIA

Linesville — 11 A.M.
U. S. Route 6 at Mill Street
Mr. Thomas F. Collins, Jr.
Dr. Henry F. Pommer

Philadelphia — 11 A.M.
Stenton Ave. and Gorgas Lane
Rev. Gilbert A. Phillips

RHODE ISLAND

Cumberland — 10 A.M.
Church School — 10 A.M.
Diamond and Angell Roads
Rev. Arthur G. Seabury

Providence — 10:30 A.M.
Church School — 10:30 A.M.
First Universalist Church
250 Washington Street
Rev. Jan V. Knost

Woonsocket — 10:30 A.M.
78 Earle Street
Rev. Henry H. Schooley

VERMONT

Barre — 11 A.M.
19 Church Street
Rev. John P. Christensen

The churches named above are listed in each number of the **Leader**, except July and August, for a modest fee. If you wish your church so listed, write the Universalist Leader, 16 Beacon Street, Boston 8, Mass.

TUFTS UNIVERSITY
Crane Theological School
A Training Center for Liberal Ministers and Church Workers

★

Five $1000 Fellowships available to aid college graduates in Training for the Ministry of the Universalist Church.

For information address:
BENJAMIN B. HERSEY, *Dean*
Tufts University
Medford 55, Mass.

UNIVERSALIST NATIONAL MEMORIAL CHURCH
Corner 16th and S Sts., N.W.
Washington, D. C.

Church School and Adult Group 10 a.m.
Worship 11 a.m.

SETH R. BROOKS, D.D., *Minister*

All S-2 buses run to the church

TUFTS UNIVERSITY

Completing Its First Century
Planning for Its Second Century

Nine Schools with
Unusual Resources

NILS Y. WESSELL, *President*

For information address
Medford 55, Massachusetts

CLARENCE R. SKINNER AWARD

The 1960 Clarence R. Skinner prize for the best sermon submitted, expressing the social concern of Universalism, was awarded to the Rev. Robert M. Bowman.

The Skinner Award Committee wishes to give recognition to the high quality of another entry in this year's competition in the form of an *honorable mention* to the Rev. Max Coots of the Canton, N. Y. Universalist Church, for his sermon, *Mr. Van Doren and Our Moral Dilemma.*

Although it did not qualify under the rules because of its format, the committee felt that the human relations pageant titled, *We Reserve the Right,* submitted by Isabel and Elliott Gehr of the Throop Memorial Universalist Church, Pasadena, California, was deserving of special mention.

MIDWEST FELLOWSHIP COMMITTEE

A meeting of the Midwest Fellowship Committee will be held in Chicago on Thursday, September 8, 1960, for the purpose of examining Mr. William Robinson, III, of Denver, Colorado, as to his fitness and preparation for the Universalist ministry. The Midwest Fellowship Committee is acting in this at the request of the Central Committee of Fellowship.

—STANLEY MANNING, *Secretary*

THE ST. LAWRENCE UNIVERSITY
Canton, New York

A Liberal Arts College

Devoted to the education of young men and women for responsible citizenship and for positions of leadership in business, government, and the professions.

EUGENE GARRETT BEWKES
President

GOWNS PULPIT CHOIR
Satisfaction in Every Stitch since 1912

QUALITY FABRICS
LASTING BEAUTY
Write for catalog T-1

BENTLEY & SIMON INC.
7 WEST 36 ST • NEW YORK 18, N. Y.

EDUCATION FOR LIBERAL MINISTRY

Theological School of St. Lawrence University

Thorough Religious
Education Course
Freedom and Fellowship

Write for information

Dr. Max A. Kapp, Dean
Canton, N. Y.

The Bethany Union
for Young Women
256 Newbury St., Boston, Mass.
A UNIVERSALIST INSTITUTION

Offers the advantage of a comfortable home to young women of moderate means, both business women and students. The Union is within easy access of all parts of Boston.

Attractive rates for room and board, including light and heat.

For further information write to
MRS. PEARL S. DUMAS
Superintendent
256 Newbury Street, Boston, Mass.

MARIAN E. PFAFF, *President*
JOEL W. REYNOLDS, *Treasurer*

Mrs. J. G. DeWolfe Oct. 60
18 Early Avenue
Medford, Mass.

(Section 520, P.L.&R.)

FALL RALLY, MASSACHUSETTS CONVENTION

The Fall Rally of the Massachusetts Convention will be held in Lynn, Massachusetts, October 23, 1960, at 4:30 P.M., First Universalist Church, 20 Nahant Street, Lynn, Mass.

CONNECTICUT CONVENTION

The Fall Conference of the Connecticut Universalist Convention will be held at the Universalist Church of Greater Bridgeport, 96 Chapel Street, Stratford, Connecticut, October 29, 1960.

OHIO FELLOWSHIP COMMITTEE

The Ohio Fellowship Committee has transferred: Rev. George J. Spencer to Mass.; Rev. George H. Welch to New York State; Rev. Sidney A. Peterson to California.

September 15, 1960 at North Olmsted, Ohio, the Committee will examine Rev. C. David Welty of Columbus, Ohio, an ordained minister in the Friends Church, for a License to preach in the Universalist Church of Ohio.

—SADIE B. BURGESS, *Secretary*

NEW YORK FELLOWSHIP COMMITTEE

James P. Hawley was ordained by Harmon Gehr in Pasadena, Calif., on July 17, 1960. He had been examined and passed by N.Y. Fellowship Committee.

—MAURICE COBB, *Secretary*

DOOLITTLE HOME

for the Aged

Foxboro, Massachusetts

Additional income is needed for current expenses. Annual dues, two dollars. Gifts gratefully received.

Additional funds are needed for maintenance. Remember the Home in your will.

A UNIVERSALIST HOME FOR UNIVERSALIST PERSONS

IF YOUR HOME BURNED TONIGHT

Have you ever thought What you would do first?

You would look through the ruins to see what could be salvaged—especially for valuables, money and records. The chances are the most important—your records and cash—would be destroyed.

Unless You Were Protected By a SENTRY SAFE

With one-hour 1700°F Underwriters' Laboratories Class "C" Label.

The initial cost only $79.95 for the Standard Sentry or $119.95 for the Sentry Major (freight paid east of the Mississippi, add $5.00 for shipments west of Mississippi) will pay for itself.

Sentry Standard (240#) 24½ x 17½ x 17½ (15 x 12 x 13 inside)
Sentry Major (330#) 24½ x 17½ x 23½ (15 x 12 x 18½ inside)

Immediate Delivery

JOHN D. BRUSH AND CO.

545 West Avenue
Rochester 11, New York

CENTRAL FELLOWSHIP COMMITTEE

Accepted the Rev. Carlyle Meecham on Letter of Transfer from the Massachusetts Convention. He is serving in Annapolis, Maryland, where there is no state Fellowship Committee.

Central Fellowship Committee has approved the action of the Illinois Fellowship Committee in granting reciprocal fellowship to the Rev. Ellsworth Smith, an ordained Unitarian clergyman.

— FENWICK L. LEAVITT, *Chairman*

OPPORTUNITY

To serve as Minister of Universalist Church in International Community on Vermont Canadian Boundary. Parsonage adjacent to Church in attractive New England Village. For information write Universalist Church of America, Boston, Mass. If interested communicate with Edwin Earle, Chairman, Derby Line, Vermont.